MR. M. GOVINDAN (*Nominated*): വരുന്ന വെള്ളപ്പൊക്കസമയത്തു എന്നുപറയുമ്പോൾ ദീർഘകാലമായിപ്പോകുകയില്ലെ?

MR. JOSEPH KUNJU (*Changanachery* cum *Peermade*): സമ്മതമുള്ള പക്ഷം അതിനു രണ്ടാഴ്ചയൊ മൂന്നാഴ്ചയൊ താമസംമാത്രമെ വേണ്ടിവരികയൊള്ളു.

DEPUTY PRESIDENT: So, even after the assurance given by Mr. Robinson, you are for putting the resolution to vote?

MR. JOSEPH KUNJU (*Changanachery* cum *Peermade*): Yes, Sir.

DEPUTY PRESIDENT: Now, Mr. Joseph Kunju may be treated as the mover, as the mover has withdrawn.

MR. K. GEORGE (*Chief Secretary to Government*): The question now is whether the *House* permits the mover to withdraw his resolution.

DEPUTY PRESIDENT: Precedents on the question of withdrawal have been represented to me to be that when a member withdraws, the withdrawal has to be accepted by the House, and that on former occasions that practice has been followed, although the practice elsewhere is different. But I should like to stick on to the precedents of *this* House; and so, I put it to the House the question whether the House is agreeable to the withdrawal of the resolution?

The question, that Mr. Padmanabha Panikkar may be allowed to withdraw his resolution, was then put to the vote of the House and carried.

The resolution was, by leave, withdrawn.

RESOLUTION RE PROHIBITION OF THE KILLING OF COWS.

MR. K. KRISHNAN NAYAR (*Pattanamtitta*): Sir, I beg to move the following resolution.

"This Council recommends to the Government that the killing of cows in the State be prohibited."

In moving this Resolution, I do not wish to make a long speech, because more than once this resolution—

MR. K. KUNJUKRISHNA PILLAI (*Quilon*): May I know whether the member includes bulls also?

MR. K. KRISHNAN NAYAR (*Pattanamtitta*): The Resolution, as it stands, refers only to cows. I do not know whether "cows" includes bulls also, as man includes woman.

MR. K. KUNJUKRISHNA PILLAI (*Quilon*): I want to know the member's idea specifically.

MR. K. KRISHNAN NAYAR (*Pattanamtitta*): I intend only cows. I do not want to make a long speech, because this resolution has been discussed on the floor of this House more than once. I admit that there is a religious aspect of the question. But the chief reason which induced me to introduce this resolution is that, considering the usefulness of the cow in various ways, Government should prohibit the

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[Mr. K. Krishnan Nayar.]

killing of cows in this State. I do not know whether any other Government has made such prohibition in regard to the killing of cows. If my information is correct, I think the Kashmir Government has made such a prohibition. So, there is at least one State which has moved in this matter.

With these words, I place the resolution for the consideration of the House.

MR. E. V. KRISHNA PILLAI (*Kottarakara* cum *Kunnattur*): I second the resolution.

MR. M. GOVINDAN (*Nominated*): I rise to oppose the resolution. I suppose my friend Mr. Krishnan Nayar realises the fact that beef is an article of food for a considerable section of the population of Travancore. The respect with which the cow is held by the—

MR. RAMA VARMA RAJA (*Edavagai*): ഭക്ഷണത്തിനാണെങ്കിൽ കാളയുടെ മാംസമായാൽ പോരെ ?

MR. M. GOVINDAN (*Nominated*): As man includes women, cow includes bull also.

Sir, the cow is regarded as a symbol of prosperity by the agricultural population.

MR. E. V. KRISHNA PILLAI (*Kottarakara* cum *Kunnattur*): Am I to understand that the only ground for the member to advocate the extermination of cows is that beef is an article of food?

MR. M. GOVINDAN (*Nominated*): No; if my friend would patiently hear me, he will understand my point. The cow is regarded with some respect by the Hindus. But, in Travancore, our population consists not only of Hindus but of Christians and Mahomedans, and also of some Europeans who have settled down here either as planters or as officers.

MR. S. KRISHNA PILLAI (*Karunagapalli*): Is it the opinion of the member that all Christians are beef-eaters?

MR. M. GOVINDAN (*Nominated*): Not necessarily; nor are all Hindus non-beef-eaters.

MR. K. KUNJUKRISHNA PILLAI (*Quilon*): Is it the member's opinion that these people cannot survive without beef?

MR. M. GOVINDAN (*Nominated*): It is not exactly that. Suppose the plucking of ചീര is prohibited, certainly the people can get on without it. Still, I am sure it would be considered a source of great hardship by the people. The question is more or less like that in the case of the prohibition of the killing of cows. After all, it seems to me nothing but mere sentimentalism on the part of some among the Hindus to attach so much of sacredness to the cow. I would draw the attention of the House to the fact that, even now, when there is no prohibition of the killing of cows, we find a good number of useless, disabled and unhealthy cows surviving to the detriment of the healthy section of the species. It is well-known that the fodder of cattle is very limited in Travancore. Therefore, if the killing of cows is

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prohibited, the result would be, that the large number of old, barren, useless cows would survive consuming a good portion of the valuable fodder now available for the healthy cows.

MR. E. V. KRISHNA PILLAI (*Kottarakara* cum *Kunnattur*): What is the best use to which, in the opinion of the member, the cow can be put? Is it its beef, or its usefulness for agricultural purposes?

MR. M. GOVINDAN (*Nominated*): It is useful in both ways. Sir, after all the object with which we carry on agriculture is to get articles of food. If we can get our food direct by killing the cow or the sheep, then why go about in a round-about manner and trouble ourselves with all the elaborate process of agricultural operation? (*Laughter.*)

MR. E. V. KRISHNA PILLAI (*Kottarakara* cum *Kunnattur*): According to the member, which is more important, agriculture or beef?

MR. M. GOVINDAN (*Nominated*): Both are equally important.

MR. E. V. KRISHNA PILLAI (*Kottarakara* cum *Kunnattur*): Does not the member consider that Travancore is an agricultural State?

MR. M. GOVINDAN (*Nominated*): As I have already stated, if you can get beef direct, why should you go through the process of cultivation?

DEPUTY PRESIDENT: Mr. Govindan, do you want the killing of cows to be substituted for agriculture?

MR M. GOVINDAN (*Nominated*): I am not suggesting that the cow can be made an article of food for all classes of people. I myself have my own sentimental objection in the matter. But my point is that the mere fact that a section of the population have some sentiments in a matter should not induce the House to compel nearly fifty per cent. of the people to forego one of their chief articles of food.

MR. K. KRISHNAN NAYAR (*Pattanamtitta*): May I remind the member that I did not emphasise the religious aspect of the question as much as the agricultural aspect?

MR. M. GOVINDAN (*Nominated*): Even in regard to the agricultural aspect, as I have already stated, what is the use of the old, barren cows? Why not they be killed so that the healthy and useful milch cows might be able to get the necessary fodder?

MR. A. THANU PILLAI (*Trivandrum*): May I know from the member whether it is good beef that these old barren cows yield?

MR. M. GOVINDAN (*Nominated*): The fact that a cow has become barren and unserviceable does not in the least affect its beef.

Sir, if the killing of these barren cows is prohibited, what is it that we can do with them? We will have to bury them alive, I suppose.

MR. A. S. DAMODARAN ASAN (*Mavelikara* cum *Kartikapalli*): May I know from the member whether he would support the resolution if the prohibition is restricted to the killing of the useful, healthy cows?

MR. M. GOVINDAN (*Nominated*): Then, difficulties will arise as to whether a particular cow is useful and healthy or not.

MR. K. KUNJUKRISHNA PILLAI (*Quilon*): Has Mr. Govindan no objection to unhealthy cows being killed for beef.

MR. M. GOVINDAN (*Nominated*): I do not think there is any serious objection to that, because when the beef undergoes purification through fire it will be rid of all diseases.

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MR. A. S. DAMODARAN ASAN (*Mavelikara* cum *Kartikapalli*): If workable methods of deciding whether a cow is healthy or un-healthy, are found out, has Mr. Govindan any objection to accept the resolution so far as the killing of healthy and useful cows are concerned?

MR. M. GOVINDAN (*Nominated*): That is a hypothetical proposition. Personally, I am of opinion that there will be great practical difficulties in deciding that question in the case of each and every cow.

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): Does the member know of any complaint that healthy and useful cows are being killed?

MR. M. GOVINDAN (*Nominated*): Absolutely none, so far as I know. In fact I have not heard of any complaint about the killing of cows, except when I now heard Mr. Krishnan Nayar speak on this resolution. Everybody seems to be satisfied with the present condition; and I know even among Hindus there are many who have no objection to cows being killed and the beef being eaten.

MR. E. V. KRISHNA PILLAI (*Kottarakara* cum *Kunnattur*): On what authority does the member base that statement of his? This is the second time that he makes that statement.

MR. M. GOVINDAN (*Nominated*): I have known many of my own Hindu friends who have absolutely no objection to eat beef. I myself have eaten beef. And I may assure the House that it is almost as good as mutton. (*Laughter.*) I do not see any objection to it.

DEPUTY PRESIDENT: Mr. Govindan, are you not going beside the the point?

MR. R. S. SUBRAHMANYA PILLAI (*Kalkulam* cum *Vilavankod*): എല്ലാ മാംസങ്ങളിലും വച്ച് പശുമാംസത്തിനു രുചി കൂടുതലാണൊ?

MR. M. GOVINDAN (*Nominated*): എനെക്കറെ മറ്റുമാംസങ്ങളെക്കാൾ ഇതും രുചിയുള്ളതാണെന്നാണ് എന്റെ അഭിപ്രായം.

MR. A. S. DAMODARAN ASAN (*Mavelikara* cum *Kartikapalli*): Does not the member think that the eating of the beef of unhealthy cows is injurious to the health of the eater?

MR. M. GOVINDAN (*Nominated*): Sir, I would rather leave that matter to be discussed by the two doctors we have in this House, on the non-official side itself.

MR. A. S. DAMODARAN ASAN (*Mavelikara* cum *Kartikapalli*): What is the member's opinion on the matter?

MR. M. GOVINDAN (*Nominated*): I do not pretend to know much of medicine.

MR. K. P. MADHAVAN PILLAI (*Shertallai*): Is the member averse to taking the advice of the doctor on the official side?

MR. M. GOVINDAN (*Nominated*): I do not think I need answer that question, Sir.

As I stated at the outset, it is purely a question of sentiment.

MR. K. KRISHNAN NAYAR (*Pattanamtitta*): May I again correct the member? I did not emphasise that aspect of the question at all.

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MR. M. GOVINDAN (*Nominated*): Sir, I have dealt with the economic and agricultural aspects of the question. To me, it seems that it is mainly a question of weak sentimentalism. I therefore, strongly oppose the resolution.

MR. K. I. KOCHEEPPAN MAPPILLAI (*Nominated*): മിസ്റ്റർ കൃഷ്ണൻനായർ ഇവിടെ അവതരിപ്പിച്ച പ്രമേയത്തോട് ഞാൻ അനുകൂലിക്കുന്നില്ല. അതിനു കാരണം ഈ പ്രമേയം പാസ്സാകുകയാണെങ്കിൽ അതു മനുഷ്യന്റെ ആത്മാവിനും ശരീരത്തിനും വളരെ ഹാനിയുണ്ടാക്കുന്നതാണ്. ഗോമേധം, അജമേധം, കുക്കുടമേധം ഇങ്ങനെ അനേകവിധത്തിലുള്ള മേധങ്ങളും ഹിന്ദുക്കൾക്കു നടത്തേണ്ടതായിട്ടുണ്ട്. അതുപോലെ വാഗ്ഭടൻ മുതലായ മഹർഷിമാർ ഗോരസം അജമാംസം ഇവകളും ചേർന്ന രസായനം പല രോഗങ്ങൾക്കും പ്രതിവിധിയായി പറഞ്ഞിട്ടുണ്ട്.

MR. A. S. DAMODARAN ASAN (*Mavelikara cum Kartikapalli*): ഗോരസം എന്ന് പറയുന്നതു് ഇറച്ചിയാണൊ?

MR. K. I. KOCHEEPPAN MAPPILLAI (*Nominated*): അല്ലെങ്കിൽ ഗോമാംസരസായനം ആയിക്കൊള്ളട്ടെ.

MR. M. MAHOMED MUSTAPHA (*Commerce and Industry, South*): മെമ്പർ രാമായണം വായിച്ചിട്ടുണ്ടൊ?

MR. K. I. KOCHEEPPAN MAPPILLAI (*Nominated*): ഉണ്ട്.

MR. M. MAHOMED MUSTAPHA (*Commerce and Industry, South*): രാമായണത്തിൽ ഗോമേധം ചെയ്യണമെന്നു പറഞ്ഞിട്ടുണ്ടൊ? അതിനെ നിരോധിക്കുകയല്ലെ ചെയ്തിരിക്കുന്നതു?

MR. K. I. KOCHEEPPAN MAPPILLAI (*Nominated*): ആത്മാവിന്റെ തൃപ്തിക്കായി യാഗം വിധിച്ചിട്ടുണ്ട്. അതിൽ പശുക്കളും ഉൾപ്പെടുന്നു.

ഗോമാംസത്തെ ഉപയോഗിക്കുന്നതിനെപ്പറ്റി ചിലർ ഇവിടെ പറഞ്ഞു. ചിലരെ സംബന്ധിച്ചു അതു പരസ്യമായ ഒരു പരസ്യവും ചിലരെ സംബന്ധിച്ചു രഹസ്യമായ പരസ്യവും എന്ന മാത്രമെയുള്ളു അതിന്റെ വ്യത്യാസം. ഗോമാംസം പല പ്രകാരത്തിലും പലരും ഉപയോഗിച്ചു വരുന്നു. ഈ പ്രമേയം നടപ്പിൽ വന്നാൽ ആത്മാവിനു കുഴപ്പവും ശരീരത്തിനു ഹാനിയും ഉണ്ടാകും.

MR. R. S. SUBRAHMANYA PILLAI (*Kalkulam cum Vilavankod*): മാംസം ശരീരത്തിനു കൂടിയെ തീരു എന്നുള്ളതാണൊ?

MR. K. I. KOCHEEPPAN MAPPILLAI (*Nominated*): ആത്മാവിനെ സംബന്ധിച്ചാണു് അതിന്റെ കൂടുതൽ പ്രയോജനം.

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MR. RAMA VARMA RAJA (*Edavagai*) : മാംസം മരുന്നാകാംക്ക ഉപ യോഗിക്കുന്നുണ്ടോ?

MR. K. I. KOCHEEPPAN MAPPILLAI (*Nominated*) : ഉപയോഗിക്കുന്നുണ്ട്.

MR. A. S. DAMODARAN ASAN (*Mavelikara* cum *Kartikapalli*) : കന്നുകാലികളുടെ വർദ്ധന കൃഷിയുടെ അഭിവൃദ്ധിക്ക അത്യാവശ്യമാണെന്നറിയാമൊ?

MR. K. I. KOCHEEPPAN MAPPILLAI (*Nominated*) അതെ.

MR. A. S. DAMODARAN ASAN (*Mavelikara* cum *Kartikapalli*): ആരോഗ്യമുള്ള പശുക്കളെ കൊല്ലുന്നതു നല്ലതാണൊ?

MR. K. I. KOCHEEPPAN MAPPILLAI (*Nominated*): അല്ല. എന്നാൽ പ്രസവിക്കാത്ത പശുക്കളെക്കൊണ്ടു വേറെ പ്രയോജനമില്ല.

MR. K. KRISHNAN NAYAR (*Pattanamtitta*): ഇതു ഉപയോഗമുള്ള ജന്തു വേറെ ഉണ്ടൊ?

MR. K. I. KOCHEEPPAN MAPPILLAI (*Nominated*): അവസ്ഥാന്തരത്തിൽ ഇതിനെക്കാൾ കൂടുതൽ ഉപയോഗം ഉള്ളതുമുണ്ട്.

ആത്മാവഞ്ചനം ശരീരത്തിനും ക്ലേശം ചെയ്യുന്ന ഒരു പ്രമേയമാകയാൽ ഞാൻ ഈപ്രമേയത്തെ അനുകൂലിക്കുന്നില്ല.

MR. K. KUNJUKRISHNA PILLAI (*Quilon*) : Sir, I also rise to oppose the resolution. If we closely scrutinise the cattle that are generally slaughtered, we will find that they are the type of cattle that have no right to exist merely to eat away the fodder which is becoming more and more scarce in Travancore—eat away the fodder of the useful cattle in the State. I do not deny that there may be very rare exceptions of good and useful cows also being slaughtered and the flesh eaten. But ordinarily the bulk of the cows that are being slaughtered are barren, old and almost useless for agricultural purposes. I put the specific question to my friend Mr. Krishnan Nayar whether he included bulls also in his resolution, and he said that he did not. Therefore, if it is in the interest of agriculture that he seeks to move this resolution in the House, I may point out that his object cannot be achieved even if his resolution is carried, as he does not intend to include the bull also in his resolution.

MR. K. KRISHNAN NAYAR (*Pattanamtitta*) : May I point out to the member that it is open to him to bring forward the necessary amendment to the resolution?

MR. K. KUNJUKRISHNA PILLAI (*Quilon*) : Even without the member pointing out to me, I know I can move an amendment to the resolution. If I had considered it necessary, I would have moved the amendment. But I do not think it is so very necessary. That is why I did not do

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it. I was submitting, Sir, that the member's argument, that the killing of cows alone must be prohibited in the interests of agriculture in the land, may not hold water, because most of the cows that are generally being killed are practically useless for agriculture, and it is the bulls that have to be protected in the interests of agriculture more than the cow. I could have very well understood my friend's argument if he had included bulls also in the resolution—not that I would have supported the resolution even then; but in that case I could have understood the argument of my friend that it was in the interests of agriculture that he was moving the resolution. As the resolution stands at present, as Mr. Govindan said, it is based on mere sentiment; and I think this House should not allow itself to be carried away by sentiment.

Mr. Krishnan Nayar does not seem to base his argument on the humanitarian ground either.

MR. A. S. DAMODARAN ASAN (*Mavelikara cum Kartikapalli*): Why not the member support the resolution on the humanitarian ground?

MR. K. KUNJUKRISHNA PILLAI (*Quilon*) I am going to *oppos* the resolution on the humanitarian ground; because I find that, with all our talk of worshipping the cow as a deity and of performing *namaskarams* to it, nowhere in the world is the cow being treated so harshly and heartlessly, and is kept so ill-fed and half-starved, as it is in India. The observations of Miss Mayo in her book "The Mother India" were written after she saw the big cows in North India. I do not know what she would have stated if she had visited Travancore and seen the miserable condition of our small, half-starved cows. Most of our cows are mere skeletons and are practically not fed at all when they do not yield milk. Under such circumstances, it is I think much better that they are killed than that they should be allowed to wander about, half-starved, as a source of perpetual nuisance to the people. I do not think that there is any humanitarian motive in allowing our cows to eke out.....

MR. A. THANU PILLAI (*Trivandrum*): If so, what about unhealthy, or ill-fed children?

MR. K. KUNJUKRISHNA PILLAI (*Quilon*): Sir, I am prepared to admit that, I am less of a cosmopolitan in this matter. I *do* draw a clear distinction between animals and men, though, perhaps, logically man also may be an animal.

I may also point out to the House that the prohibition that is sought to be imposed by the resolution would restrict the freedom of a considerable section of the people. The Government, or the majority of this House should not dictate to anybody that he should eat only particular articles of food and should not eat certain others. Everyone can see that the cow is really useful to man; and so long as it is useful, no one would be foolish enough to sell it to the butcher. But when it has become barren and absolutely useless, why not you allow the owner to sell it and make the little money out of it, particularly when it is going to be of use to some one else. I dare say, the condition of our cows would be very much improved if many of our useless cows are slaughtered.

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MR. A. S. DAMODARAN ASAN (*Mavelikara* cum *Kartikapalli*): May I know whether, on that ground, my friend would recommend the enactment of a legislation *enforcing* the killing of cows?

MR. K. KUNJUKRISHNA PILLAI (*Quilon*): If my friend would come forward with a Bill on the subject, I promise to support him heartily.

If the slaughter of cows is absolutely prohibited, all the useless cows that are now being slaughtered will continue to live and to feed upon the small quantity of fodder now available in Travancore for the useful good cows in the State; and the healthy cows are sure to deteriorate on account of the existence of the useless ones. This could be avoided if at least some of the useless cows are dispensed with. And, I do not think it could be suggested that, because those *useless* cows are to be slaughtered the whole species is going to be *exterminated*. If bad cows go, good cows will take their place.

MR. A. S. DAMODARAN ASAN (*Mavelikara* cum *Kartikapalli*): Should we not prevent the killing of *good* cows at least?

MR. K. KUNJUKRISHNA PILLAI (*Quilon*): We need not do it. No sensible man will sell his useful cow to the butcher. He can get much more for the useful cow from his neighbour than from the butcher.

MR. M. GOVINDAN (*Nominated*): May I remind the member that an identical motion was discussed by the first Council and was then thrown out by a large majority?

MR. K. KUNJUKRISHNA PILLAI (*Quilon*): Yes, they did so very rightly.

I think there is no point in proposing a resolution like this asking the Government to put on its Statute Book a prohibitory legislation infringing on the freedom of the people. If a man thinks that he must eat beef, I do not see any reason why he should not be allowed to do it. I do not see that either Hinduism or Christianity or Mahomedanism prohibits the slaughter of cows. I think this resolution, and the enactment that it recommends can have only one effect, *viz.*, to create rupture between the different communities in the State, between Hindus and Musalmans, for instance, as they have in British India. There seems to be absolutely no other purpose served by this resolution. We find that even in places where there was a good deal of sentiment in this matter, the people are now coming round and are not pressing their sentiment too far. I think, in the Punjab Legislative Council a resolution has been passed to the effect that no objection should be raised to the slaughter of cows. Sir, when they are going that way it will be bad enough for Travancore if we really exaggerate the sentiment in the matter and attempt to bring about rupture between the different communities in the State. To my mind, it is a highly retrograde step that the resolution recommends. If this resolution is passed and if the legislation is enacted, it might give room for Mr. P. S. Mahomed to come farward with a Bill to give *him* the freedom to kill cows; because, he may consider that a necessity. It is not desirable at all that we should go in for any such trouble. I think we are quite alright at present. I therefore oppose the resolution.

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MR. JOSEPH KUNJU (*Changanachery* cum *Peermade*): മി. കുഞ്ഞൻ നായർ കൊണ്ടുവന്നിരിക്കുന്ന പ്രമേയത്തെ ഞാൻ ഹൃദയപൂർവ്വം അനുകൂലിക്കുന്നു. ഒരു സമുദായത്തിന്റെ മതപരമായ ആചാരങ്ങളേയുംവികാരങ്ങളേയും ബഹുമാനിക്കേണ്ടതു് ഇതരമതസ്ഥന്മാരുടെയും മുമതലയാണു്. ഹിന്ദുക്കൾ ഒരു വിശിഷ്ട ജീവിയായി ഒരു ആരാധനവിഷയമായി പരിഗണിച്ചുവരുന്ന പശുവിനെ കൊന്നു തിന്നു് ഹിന്ദുക്കളുടെ മനസ്സിനെ ക്ഷതപ്പെടുത്തണമെന്നു ആരെങ്കിലും ശഠിക്കുന്നതു് കേവലം അനീതിയും, അക്രമവുമാണു്. നാനാജാതി മതസ്ഥരും സൈരമായി ജീവിക്കേണ്ട ഈ രാജ്യത്തു വർഗ്ഗീയമത്സരങ്ങൾക്കും സമുദായങ്ങൾ തമ്മിലുള്ള അകല്പയ്ക്കും മുഖാന്തിരമായിതീരുന്ന ഈ മാതിരി പ്രവൃത്തികളെ നിയമംമൂലം തടയേണ്ടതു് ഗവണ്മെൻറിന്റെ മുമതലയാണെന്നാണു് എന്റെ അഭിപ്രായം. ഇറച്ചിതന്നെതിന്നു ജീവിക്കണമെന്നു നിർബന്ധമുള്ളവർ കാളയിറച്ചി തിന്നുകൊള്ളട്ടെ. കാളയിറച്ചിക്കു പശുവിറച്ചിയുടെ ഗുണങ്ങളെല്ലാംതന്നെ ഉണ്ടെന്നു ഒരനുഭവസ്ഥനായ ഞാൻ പറഞ്ഞുകൊള്ളുന്നു. അങ്ങിനെ എവക്കും ഈ പ്രമേയം സ്വീകാര്യയോഗ്യമായിരിക്കണമെന്നു കരുതി വിശാല ഹൃദയത്തോടുകൂടിയാണു് പ്രയോക്താവു് ഈ പ്രമേയത്തെ ഇവിടെ അവതരിപ്പിച്ചിരിക്കുന്നതു്. ഈ തത്വങ്ങളെ ആസ്പദമാക്കി ഈ പ്രമേയത്തെ ഞാൻ ശക്തിപൂർവ്വം സർവ്വാത്മനാ അനുകൂലിക്കുകയും ഈ പ്രമേയം ഈ സഭയിൽ സർവ്വസമ്മതപ്രകാരം പാസ്സാകുമെന്നു വിശ്വസിക്കുകയുംചെയ്യുന്നു.

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): Sir, I oppose the resolution. First of all, I shall try to explain the real implication of the resolution. We have to understand that a cow is always the private property of a man. What is sought to be recommended by this resolution is that the Government should interfere with one of the fundamental rights of owners of private property. It is acknowledged by all systems of jurisprudence that a person should have the right to do anything he likes with his property without, of course doing injury to others.

MR. R. S. SUBRAHMANYA PILLAI (*Kalkulam* cum *Vilavankod*): ഒരു മനുഷ്യന്റെജീവൻ അവന്റെ പ്രൈവറ്റ് സ്വത്താണോ?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): അങ്ങിനെ വിചാരിച്ചിട്ടില്ല:

A cow is always the private property of a man; and when you say that he shall not kill it, it means you are interfering with his rights.

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MR. R. S. SUBRAHMANYA PILLAI (*Kalkulam* cum *Vilankod*): മനുഷ്യന്റെജീവൻ പ്രൈവറ്റുസ്വത്തല്ലെങ്കിൽ പശുവിന്റെജീവൻ പ്രൈവറ്റുസ്വത്താണെന്ന് എങ്ങിനെപറയാം

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): Cow and cattle are always considered as a man's private property. That is not the case with human beings, unless you go to ancient days when slavery was prevalent.

MR. R. S. SUBRAHMANYA PILLAI (*Kalkulam* cum *Vilavankod*): അവയെ നിയമംകൊണ്ടല്ലെ വ്യത്യാസപ്പെടുത്തുന്നത്?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): We are not now concerned with those matters. It is an admitted fact that a cow is the private property of a man; and it is one of the elementary principles of jurisprudence that a man should be allowed to do whatever he likes with his property so long as he does not cause injury to others. The implication of the resolution is that Government should interfere with one's rights over his property.

MR. E. V. KRISHNA PILLAI (*Kottarakara* cum *Kunnattur*): But cannot the Government interfere in a matter in which such interference would be for the good of the public?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): The Legislature may interfere with private rights whenever public interests require it. But the public interests must be so paramount as to overwhelm the private property right. In this matter is there any such public interests? There is none so far as I can see; and none has been urged. And then, the House has to consider, in deciding this question, what are the kinds of cows that are generally killed. It is found that only useless cows are killed.

MR. E. V. KRISHNA PILLAI (*Kottarakara* cum *Kunnattur*): Is it only the unhealthy cows that are being butchered?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): Only cows that are not capable of producing calves, those that have passed the calf-bearing age.....

MR. A. S. DAMODARAN ASAN (*Mavelikara* cum *Kartikapalli*): What is that calf-bearing age, please?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): I cannot say definitly.

From the information available I find that generally, only cows that have ceased to be useful are slaughtered. If that is accepted as a correct statement, then what the House .....

MR. A. THANU PILLAI (*Trivandrum*): Is it a correct statement? I want to know that.

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): Yes, it is; only barren and useless cows are generally killed.

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MR. RAMA VARMA RAJA (*Edavagai*): പ്രയോജനം ഉള്ളതിനേയും കൊല്ലുന്നു എന്നറിയാമോ,

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): My information is that only barren cows are generally killed. There may be exceptions to every rule; and, in this matter, the exceptions are very rare.

If the killing of these useless cows is to be prohibited, then the question is what is to be done with them? If you tell the owner of such a cow, that he shall not slaughter it or sell it for slaughter, what is it that you expect of him. Should he feed it or starve it. Naturally, he will have to feed it. And, are you not therefore casting a burden on the owner, when you compel him to feed a cow which has ceased to be useful? And will not these *useless* cows share the limited quantity of fodder, now available in this State, with other *useful* cows.

MR. E. V. KRISHNA PILLAI (*Kottarakara* cum *Kunnattur*): May I point out to the member that there will be a corresponding increase in the quantity of cattle manure?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): I do not think that will compensate for the fodder consumed.

MR. A. S. DAMODARAN ASAN (*Mavelikara* cum *Kartikapalli*): Is it not in the interests of the public, that useful cows should not be killed?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): Useful cows are *not* being killed.

MR. E. V. KRISHNA PILLAI (*Kottarakara* cum *Kunnattur*): What is the relative value of fodder and cow-dung? What would be the price of, say, a pound of dung and a pound of fodder?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Had Sirkar Vakil*): I cannot answer that question by reference to statistics. But the dung is comparatively worthless.

MR. E. V. KRISHNA PILLAI (*Kottarakara* cum *Kunnattur*): Sir, the Law Member said that the loss in the quantity of fodder would not be adequately made up for by the cow-dung yielded by the cow; so, it is highly necessary to have statistics on the relative value of fodder and cow-dung.

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): If any member is prepared to prove by statistics, that no material loss would result by feeding barren and useless cows, I shall accept the statement. I thought it was well-known that cattle-fodder is much more valuable than the dung yielded. The question is, are we to *prohibit* cow slaughter. If you do it, you are not only interfering with private rights but you are also imposing a burden, a liability on the owner by compelling him to feed useless cows. And after all, what are the grounds on which you are going to prohibit the killing of cows? If the mover of the resolution had raised the religions ground in support of this resolution I could have understood that though I would not have accepted it. It is admitted that

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[Mr. Kayalam Paramesvaran Pillai.]

the Hindus regard the cow with veneration. Generally, Hindus do not sell cows to the butcher. But, on that ground, is it suggested that, to satisfy the sentiments of a few people, the Government should interfere with private rights? To satisfy the sentiments of a few people, should the Government dictate to a person, who has the right to enjoy his property in his own way, that he should do only as the Government direct him to do even if it would be a burden on him?

MR. E. V. KRISHNA PILLAI (*Kottarakara* cum *Kunnattur*): Was not Her Highness the Maha Rani Regent congratulated by every one, even elsewhere, for stopping animal sacrifice in the Government temples in the State?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): That related to the *sacrifices* of animals in the name of religion. That is quite different from the killing of useless cows in the slaughter house.

MR. E. V. KRISHNA PILLAI (*Kottarakara* cum *Kunnattur*): Was it not an interference with private rights?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): I do not think that it was.

MR. E. V. KRISHNA PILLAI (*Kottarakara* cum *Kunnattur*): Has the member correctly understood my question?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): Sir, I shall not travel beyond the scope of the resolution.

MR. A. THANU PILLAI (*Trivandrum*): Does not the stopping of animal sacrifice deprive God of his rights?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): That question does not arise, Sir.

MR. S. CHATTANATHA KARAYALAR (*Pattanapuram* cum *Shencotta*): Does the member suggest that it is not competent for the Government to introduce legislation prohibiting the slaughter of cows?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): Not at all; this Council, I mean the Legislature, can legislate on any matter, except perhaps against such universal truths like the fact that black is not white and *vice versa*.

MR. S. CHATTANATHA KARAYALAR (*Pattanapuram* cum *Shencotta*): Is it open to the Government to legislate to the effect that no man shall breathe, for instance?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): They can; only it cannot be given effect to.

MR. A. S. DAMODARAN ASAN (*Mavelikara* cum *Kartikapalli*): Am I to understand that the Government are opposing the resolution?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): Yes.

And then, Sir, if it is argued that on religious grounds it is sinful to kill a cow, may I argue that the religion does not impose a burden on any man to interfere with another man's cows? My idea of

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religion is that it does not allow a man to cause any injury to another man. And, this resolution seeks to injure other people's rights over their property.

It was argued, Sir, that healthy cows should be allowed to exist and that some legislation should be passed prohibiting *their* slaughter. First of all, that is not within the scope of the resolution. Secondly, so long as there is no complaint that useful cows *are* being killed and that the economic condition of the country *is* being prejudicially affected, there is no need to legislate against it. Cows are slaughtered mainly for the purpose of food. Therefore, on economic grounds also, there does not seem to be any sense in prohibiting the slaughter of cows. I may even add, that, it is foolish economy to preserve useless cows. The economic wealth of the country depends on the *quality* of the cows and not upon the *number*. An identical resolution was moved in the first council some years back and that was rejected by a majority. It has been stated that, in some countries, the killing of cows has been prohibited by legislation. I have not read the text of those enactments; but there *are* some enactments. But there are more countries where there is no such legislation than those where there *is* such a piece of legislation. When a similar motion came up for discussion in the Council of State, it was rejected on the ground that it sought to impose a burden on individuals, when there was absolutely no expediency or necessity for it. So, the analogies of other countries also do not seem to help the mover of the resolution.

MR. A. THANU PILLAI (*Trivandrum*): May I know whether the number of cows in the State, is increasing or diminishing?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): It is increasing, so far as I know.

MR. A. THANU PILLAI (*Trivandrum*): Is the member speaking of good cows?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): In spite of the slaughter, the number seems to be on the increase.

MR. A. THANU PILLAI (*Trivandrum*): Is there a law in Afghanistan hat cows should not be slaughtered?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): I have not seen the enactment myself.

MR. A. THANU PILLAI (*Trivandrum*): What are the grounds on which the killing of cows has been prohibited there?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): I do not know.

MR. A. THANU PILLAI (*Trivandrum*): May I know whether, it is the good cows or useless ones that are being killed here?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): Only useless cows, barren cows, are being killed.

MR. A. THANU PILLAI (*Trivandrum*): Does the member base his statement on information furnished by any municipality?

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MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): That is the information that I have been able to get.

MR. A. THANU PILLAI (*Trivandrum*): From butchers, perhaps?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): Mr. Govindan and Mr. Kunjukrishna Pillai were also telling us that only useless cows are being killed. Mr. Govindan is a member of a municipality.

MR. A. THANU PILLAI (*Trivandrum*): Was the Trivandrum Municipality consulted in the matter.

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): No.

MR. A. THANU PILLAI (*Trivandrum*): Any other municipality?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): No.

MR. A. THANU PILLAI (*Trivandrum*): Mr. Mahomed's municipality?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): No.

MR. E. V. KRISHNA PILLAI (*Kottarakara cum Kunnattur*): Will not the economic wealth of the country be affected if useful cows are killed?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): I understand that; generally, only *useless* cows are killed.

MR. A. THANU PILLAI (*Trivandrum*): Is it a fact that only *healthy* cows are killed?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): There is the municipality to look into the matter.

MR. A. THANU PILLAI (*Trivandrum*): It is not a question whether the municipality has control over it or not. Is it a *fact* that healthy cows alone are allowed to be killed?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): Only useless cows are killed.

MR. A. THANU PILLAI (*Trivandrum*): In regard to the cows the killing of which has been sanctioned by the municipality, is it not a fact that only healthy cows are killed?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): I should think so.

MR. A. THANU PILLAI (*Trivandrum*): Is it not better that the municipalities are asked to certify to the health of the cows, before they are slaughtered?

MR. KAYALAM PARAMESVARAN PILLAI (*Additional Head Sirkar Vakil*): The municipalities have their own bye-laws in the matter.

I have nothing more to say. Sir, Dr. Kunjan Pillai is going to speak on the motion, and I hope he would be able to furnish statistics on the matter.

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MR. A. THANU PILLAI (*Trivandrum*): Is it in the capacity of Census Commissioner or as former Director of Agriculture that he is going to speak?

DEPUTY PRESIDENT: In both capacities, you may take it.

RAO SAHIB DR. N. KUNJAN PILLAI (*Census Commissioner*): I am sorry I was not able to follow the mover of the resolution, Mr. Krishnan Nayar. From the subsequent speeches made by some of the members, I understand that he did not oppose it on religious grounds, but only on agricultural grounds. I think I can convince my friend that on agricultural grounds it is inadvisable to prevent the slaughter of cows. Mr. Krishnan Nayar will probably be able to achieve the object which he has in view if he has recommended the prohibition of the slaughter of cows *and bulls*. But he seems to be partial to the cows. "Do not kill any *cow*; but kill as many *bulls* as you like," that is what he says. The present position of the cattle population in Travancore is this. We have only one breeding bull for about 130 cows, whereas in the adjoining Madras Presidency, they have one bull for every 80 cows and even then the number of bulls there is thought to be inadequate. At least one breeding bull for every 50 cows is necessary. We are now far short of bulls.

MR. A. S. DAMODARAN ASAN (*Mavelikara* cum *Kartikapalli*): Are we not increasing the number of bulls?

RAO SAHIB DR. N. KUNJAN PILLAI (*Census Commissioner*): Please listen to me.

If, now, by legislation, you prohibit the slaughter of cows, those friends of ours who are accustomed to the habit of eating beef will not give up that practice but will take to killing bulls. So, however much we may try to increase them, the number of bulls is sure to go down. What is the position at present? We have 357,779 cows, according to the last Census, which I may say is an increase of about 46,000 from the number in 1921.

MR. K. NARAYANAPERUMAL NADAR (*Agastiswaram*): The percentage of increase?

RAO SAHIB DR. N. KUNJAN PILLAI (*Census Commissioner*): The member can calculate it himself.

Out of 357,779 cows, nearly 265,000 are dry, and the remaining 92,000 odd are giving milk, so that about 75 per cent. of the cows are dry. They do not give milk.

MR. A. THANU PILLAI (*Trivandrum*): I do not understand what a dry cow is. Is it a cow that has ceased to give milk for the rest of her life?

RAO SAHIB DR. N. KUNJAN PILLAI (*Census Commissioner*): A cow is said to be dry during the inter-lactation period. After the birth of a calf she gives milk for some months and then ceases to give milk until the birth of another calf. She is said to be dry during the period she does not give milk.

MR. A. S. DAMODARAN ASAN (*Mavelikara* cum *Kartikapalli*): Are such cows capable of becoming milch cows again?

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RAO SAHIB DR. N. KUNJAN PILLAI (*Census Commissioner*): They *are* capable of giving birth to calves and becoming milch cows again, provided there are bulls. Already 75 per cent. of our cows are dry. If cow-killing is to be prohibited, more bulls will be killed and as a result, more cows may become dry.

MR. K. KRISHNAN NAYAR (*Pattanamtitta*): Will it be acceptable to the member if I include bulls also in my resolution?

RAO SAHIB DR. N. KUNJAN PILLAI (*Census Commissioner*): I shall consider that question when it comes up in the from of a resolution. The resolution now before the House is regarding the prohibition of cow-slaughter.

MR. A. THANU PILLAI (*Trivandrum*): Suppose a resolution to the effect that bulls also should not be slaughtered is brought up. Will the member support that resolution?

RAO SAHIB DR. N. KUNJAN PILLAI (*Census Commissioner*): Let Mr. Thanu Pillai send in his resolution, let it be balloted and come up for discussion. I cannot express an opinion on a hypothetical proposition.

If you accept this resolution and give effect to it, no cow will be slaughtered but, as I have said, more bulls will be slaughtered, the number of breeding bulls would be reduced, and consequently you will increase the number of dry cows.

MR. A. S. DAMODARAN ASAN (*Mavelikara* cum *Kartikapalli*): Is the number of bulls on the increase?

RAO SAHIB DR. N. KUNJAN PILLAI (*Census Commissioner*): Not much. Against 280,000 bullocks in 1921, you have 287,000 in 1931 *i. e.*, an increase of only 7,000. So, from the point of view of agriculturist, it is really dangerous to prevent the slaughter of cows, and yet not prohibit the slaughter of bulls.

Another aspect of the question has been discussed by some of the members. After all, the cows that are being slaughthered are not very useful ones. No man, not even a beef-eater, will allow his cow to be slaughtered if she is serviceable to him and is giving him milk. All the cows that are being slaughtered are either barren or quite useless. There may be healthy cows among those that are killed; but to the agriculturist they may not be useful. It is only right and proper that useless cows are slaughtered. Otherwise, they would drain the resources of the agriculturist. When last time this question was discussed in this House Mr. Hoogewerf, then a member of the Council, violently opposed it. He said he had some cows which were of absolutely no use to him and they ate up a good portion of his pension. We know more or less, what the fate of these poor useless cows would be if their slaughter were prohibited. They will not be fed; they will be allowed to starve and die a death of agony. If anybody has advanced religious grounds in support of the resolution, I ask, whether you have provided pinjrapoles where these useless animals would be looked after. I do not think the mover of the resolution has suggested it, nor has anybody else come forward with a proposal to open

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pinjrapoles. I can understand the reasonableness of the resolution then In the absence of pinjrapoles, you would only be allowing these poor creatures to suffer, starve and die a death of prolonged agony. Is it not more humane to allow them to be slaughtered than to let them die a death of prolonged agony? Therefore, on humanitarian grounds it is inadvisible to prevent the slaughter of cows.

In the absence of cow-slaughter, as I have already pointed out, bulls will be slaughtered which will reduce the facilities for breeding. Also, you allow the very limited quantity of fodder available in the country to be wasted on these useless cows, as a result of which good cattle will degenerate. On these two important economic grounds also I oppose the resolution.

I now come to the religious aspect of the question. What does the Hindu religion teach us? *Ahimsa Paramo Dharma*, which means that you should not only *not kill*, but that you should not also cause any injury to any living being. In preventing the slaughter of cows and in allowing them to suffer, starve and die a death of agony, you are really not acting up to the tenets of the Hindu religion. So, on religious grounds also, I oppose the resolution.

MR. A. THANU PILLAI (*Trivandrum*): What is the proportion of castrated bulls to non-castrated bulls?

RAO SAHIB DR. N. KUNJAN PILLAI (*Census Commissioner*): There are about 2,717 non-castrated bulls in the State, and 287,229 castrated bullocks used for ploughing and drawing carts.

MR. A. THANU PILLAI (*Trivandrum*): Can castrated bulls be used as seed bulls?

RAO SAHIB DR. N. KUNJAN PILLAI (*Census Commissioner*): No; they are used only for ploughing and drawing carts.

MR. A. THANU PILLAI (*Trivandrum*): Can non-castrated bulls be used for ploughing?

RAO SAHIB DR. N. KUNJAN PILLAI (*Census Commissioner*): Non-castrated bulls can be used for ploughing. But, ordinarily only castrated bullocks are used for ploughing.

MR. A. THANU PILLAI (*Trivandrum*): Is it difficult to increase the number of seed bulls? Has any steps been taken to prevent the fall in the number of seed bulls?

RAO SAHIB DR. N. KUNJAN PILLAI (*Census Commissioner*): We are breeding and selling bulls. We are giving grants to those who maintain breeding bulls; and, in every possible way, we are encouraging the maintenance of breeding bulls.

MR. A. THANU PILLAI (*Trivandrum*): Cannot the difficulty suggested by the member, be got over by increasing the number of seed-bulls?

RAO SAHIB DR. N. KUNJAN PILLAI (*Census Commissioner*): But, if you do not permit the slaughter of cows, bulls will be slaughtered, and whatever you may do to increase their number, there will be no possibility of having a sufficient number of them to meet the requirements.

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MR. A. S. DAMODARAN ASAN (*Mavelikara* cum *Kartikapalli*): Are we importing seed bulls?

RAO SAHIB DR. N. KUNJAN PILLAI (*Census Commissioner*): Some are imported.

After all, we Travancoreans have lived for centuries and centuries without feeling the necessity for a legislation like this and I do not see why we should have it now. As some members pointed out, it is not going to do any good, while on the other hand, it may do harm and cause communal trouble. We have been living amicably for centuries, and I think it is better that we do not interfere with the freedom of some communities who think, though not on religious grounds, that they should continue to indulge in the habit of eating bull's or cow's flesh. On all these grounds, economic, agricultural, humanitarian and religious, I oppose the resolution.

MR. N JOHN JOSEPH (*Nominated*): ഞാൻ ഈ പ്രമേയത്തെ എതിർക്കുന്നു. അതുകൊണ്ട് അധികൃതർക്ക് എന്തെങ്കിലും വേണമെന്ന് ഞാൻ ഉദ്ദേശിച്ചിട്ടില്ല. ഒരു അധികൃതൻ വളർത്തുന്ന പശു പോകുന്ന സ്ഥലത്തു കൂടി അതിന്റെ ഉടമസ്ഥനു പോകാൻ പാടില്ലാതെയാണിരിക്കുന്നതു്.

MR. E. V. KRISHNA PILLAI (*Kottarakara* cum *Kunnattur*): പട്ടിക്കു എല്ലാ സ്ഥലത്തും പോകരുതോ?

MR. N. JOHN JOSEPH (*Nominated*): പോകാം.

രണ്ടു കൊമ്പും നാലുകാലും വാലും ഉള്ള ഒരു ജന്തുവിനെ അങ്ങനെ കുന്ന വിധത്തിൽ പോലും തന്റെ സ്വരൂപത്തിനു് തുല്യമായ ഒരു സ്വരൂപത്തിനെ ഗണിക്കുന്നില്ല. ഈ നാട്ടിന്റെ അഭിവൃദ്ധിക്കും ശ്രേയസ്സിനും നിദാനമായിരിക്കുന്നതു് ഈ അധികൃതരാണു്.

MR. E. V. KRISHNA PILLAI (*Kottarakara* cum *Kunnattur*): അധികൃതരെ കൊല്ലണമെന്നു നിയമമുണ്ടോ?

MR. N. JOHN JOSEPH (*Nominated*): അധികൃതരെ എല്ലാം കൊന്നൊടുക്കത്തക്ക നിയമം ഉണ്ടാക്കിയാലും വിരോധമില്ല. അവരെ കൊല്ലാതെ കൊല്ലുകയാണു് ഇപ്പോൾ ചെയ്തു വരുന്നതു്.

ഞാൻ ഈ പ്രമേയത്തെ എതിർക്കുന്നതു പശുവിനോടുള്ള അസൂയകൊണ്ടല്ല. പശു ഉപയോഗമുള്ളതാണു്. അവയെ പുഷ്ടിപ്പെടുത്തേണ്ടതും തന്നെ. ഈ നാട്ടിൽ ധാരാളം സ്ഥലം അധികൃതർക്കു കൊടുക്കാതെ കന്നുകാലിമേച്ചിൽ സ്ഥലമെന്നു പറഞ്ഞു് ഇട്ടിരിക്കുന്നുണ്ടു്. അവിടെ ഒരു പശുവും മേയുന്നില്ല. മനുഷ്യരുടെ സ്വന്തവസ്തുക്കളെ ഉപയോഗിക്കുന്നതിനുള്ള സ്വാതന്ത്ര്യം തടയുന്നതു നല്ലതല്ല. പശുവിനെ

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അടിയരിക്കുന്നതിനെക്കാൾ കൂടുതലായി ഈ രാജ്യത്തെ കാമധേനുക്കളായി രാജ്യത്തെ പരിപുഷ്ടിപ്പെടുത്തി ജനങ്ങളെ കുബേരന്മാരാക്കി തീർക്കുന്ന അധഃകൃതരെ ബഹുമാനപൂർവ്വം വിചാരിച്ചാൽ കൊള്ളാമെന്നുള്ള അഭ്യർത്ഥനയോടുകൂടി ഈ പ്രമേയത്തെ എതിർക്കുന്നു.

MR. K. KRISHNAN NAYAR (*Pattanamtitta*): അങ്ങിനെ വിചാരിക്കുകയില്ലെന്നു ആരെങ്കിലും പറഞ്ഞുവൊ?

MR. N. JOHN JOSEPH (*Nominated*): അനുഭവത്തിൽ അങ്ങിനെ കാണുന്നില്ല. അതുകൊണ്ടാണു പ്രത്യേകം ആ സംഗതി പറഞ്ഞതു്.

MR. P. S. MAHOMED (*Nominated*): പശുവിനെ കൊല്ലരുതെന്നാണു പ്രമേയം. ഡാക്ടർ കുഞ്ഞൻപിള്ളയുടെ പ്രസംഗത്തിൽ പറയുന്നതു പശുവിനെ കൊല്ലാതിരിക്കുകയാണെങ്കിൽ അതു ഉപദ്രവകരമാണെന്നാണു്. മൃഗങ്ങളുടെ പൊതുരക്ഷയേയും മറ്റു ധനസംബന്ധമായ നിലയേയും ആശ്രയിച്ചുനോക്കിയാൽ പശുവിനെ കൊല്ലുന്നതുകൊണ്ടു തെറ്റില്ലെന്നാണു തോന്നുന്നതു്.

MR. R. S. SUBRAHMANYA PILLAI (*Kalkulam cum Vilavankod*): അങ്ങിനെയാണെങ്കിൽ മനുഷ്യരെയും കൊല്ലാമെന്നു വരുന്നില്ലെ?

MR. P. S. MAHOMED (*Nominated*): മനുഷ്യരെയും മൃഗങ്ങളെയും ഒരേ രീതിയിൽ വിചാരിക്കുന്ന മനുഷ്യരുണ്ടാകുമ്പോൾ അങ്ങിനെ ചെയ്യണം.

പശുവിനെ കൊല്ലാതിരിക്കുന്നതുകൊണ്ടു പ്രയോജനമില്ലെങ്കിലും മതസംബന്ധമായി ഏതെങ്കിലും ഒരു സമുദായത്തിലുൾപ്പെട്ടവർ കൊല്ലരുതെന്നു ശഠിക്കുന്നപക്ഷം കൊല്ലാതിരിക്കുകയാണു് നല്ലതെന്നുവച്ചാണു ഞാൻ വിചാരിക്കുന്നതു്.

MR. S. KRISHNA PILLAI (*Karunagapalli*): മുസൽമാന്മാർ എങ്ങിനെയാണു് ഈ പശുവിനെസംബന്ധിച്ചു വിചാരിച്ചുവരുന്നതു്?

MR. P. S. MAHOMED (*Nominated*): അതിനെപ്പറ്റിയാണു് പറയാൻ പോകുന്നതു്?

ഈ പ്രമേയത്തിന്റെ അടിസ്ഥാനമായി കൊണ്ടുവരുന്ന സംഗതി മതസംബന്ധമായ സെൻറിമെൻറു് ആയിരിക്കേണ്ടതായിരുന്നു.

MR. K. KRISHNAN NAYAR (*Pattanamtitta*): അതിനെപ്പറ്റി പറഞ്ഞില്ല.

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MR. P. S. MAHOMED (*Nominated*) : എന്നാലും ആ സെൻറിമെൻറിനെ വകവയ്ക്കേണ്ടിയിരിക്കുന്നു. അതിനെ അടിസ്ഥാനപ്പെടുത്തിയാണു കാശ്മീരിൽ ഗോവധം നിരോധിച്ചിരിക്കുന്നതു്. അവിടെ വെ ഠ ശതമാനം ഭൂരിപക്ഷമുള്ള ഒരു സമുദായം അവിടത്തെ മൈനർ സമുദായത്തിൻറെ മതപരമായകാര്യങ്ങളിൽ കയ്യേറ്റംചെയ്യാൻ പാടില്ല എന്നു വിചാരിച്ചാണു് അവിടെ അപ്രകാരം ചെയ്തിട്ടുള്ളതു്. അതുപോലെ മതപരമായ കാര്യത്തെ പ്രധാനമാക്കി ഈ പ്രമേയംകൊണ്ടുവന്നു എങ്കിൽ അതിനെ ഒന്നാമതായി ഞാൻ അനുകൂലിക്കാമായിരുന്നു. അങ്ങിനെ കൊണ്ടുവരുന്നതുവരെ ഇതിനെ അനുകൂലിക്കാൻ നിവൃത്തിയില്ല.

MR. K. KRISHNAN NAYAR (*Pattanamtitta*). അങ്ങിനെ ഒരു ഭേദഗതി മെമ്പർക്കുതന്നെ കൊണ്ടുവരാമല്ലൊ?

MR. P. S. MAHOMED (*Nominated*) : ഭേദഗതിയുടെ ആവശ്യമില്ല. മതസംബന്ധമായ സെൻറിമെൻറില്ല എന്നു പറയുന്നതിനാൽ പ്രമേയത്തെ അനുകൂലിക്കാൻ നിവൃത്തിയില്ല.

MR. RAMA VARMA RAJA (*Edavagai*) : ഞാൻ പ്രമേയത്തെ പ്രതികൂലിക്കുന്നു. അതിനുള്ള മുഖ്യകാരണം, ഇപ്പോൾ വടക്കേഇൻഡ്യയിൽ നടന്നുവരുന്ന കലാപങ്ങൾക്കു സകലതിനും മുഖ്യകാരണം പശുവിനെ കൊല്ലുന്നതെന്നു ചിലർ ശഠിക്കുന്നതാണു്. നമ്മുടെ രാജ്യത്തു വർഗ്ഗീയമായ വഴക്കുകൾഒന്നുതന്നെയും ഉണ്ടായിട്ടില്ല. ആ പ്രത്യേകം ഒരു സംഗതിയെ ഉദ്ദേശിച്ചാണു് ഞാൻ എതിർക്കുന്നതു്.

MR. E. V. KRISHNA PILLAI (*Kottarakara* cum *Kunnattur*): പശുവിനെ കൊല്ലുന്നതെന്നു ലാ ഉണ്ടായാൽ അതിനെകൊല്ലുമ്പോൾ അതു് ലായ്ക്കു് വിപരീതമാകുകയല്ലാതെ കമ്മ്യൂണൽ ആകുകയില്ലല്ലൊ.

MR. RAMA VARMA RAJA (*Edavagai*): ആഹാരപദാർത്ഥങ്ങളുടെ സ്വാതന്ത്ര്യമായി ഉപയോഗിക്കുന്നവിഷയത്തിൽ എവിടെയെങ്കിലും ഒരു ലാ ഉണ്ടാക്കിയാൽ അവിടെ ആളുകൾതമ്മിൽവഴക്കുണ്ടാകുമെന്നു ഷൌക്കത്താലി ഒരു കോൺഗ്രസ്സിൽവച്ചു പറഞ്ഞിട്ടുണ്ടു്. ന്യായമല്ലാത്ത ഒരു നിയമമുണ്ടായാൽ ആളുകൾ അതിനെ ശക്തിപൂർവം തടയുന്നതാണു്?

MR. E. V. KRISHNA PILLAI (*Kottarakara* cum *Kunnattur*): ലായ്ക്കു് വിപരീതമായി പ്രവർത്തിക്കുമെന്നാണൊ ഭയം?

MR. RAMA VARMA RAJA (*Edavagai*): അങ്ങിനെയും കാണുന്നുണ്ടു്. ഇപ്പോൾ ആരെങ്കിലും ജയിലിൽ പോകാൻ ഭയം കാണുന്നുണ്ടൊ?

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ഏന്തെല്ലാം ഭയങ്കരമായ ലാ ഉണ്ടാക്കിയിട്ടുണ്ട്. അതുകളെ ആരെങ്കിലും വകവയ്ക്കുന്നുണ്ടൊ? ആയതുകൊണ്ട് ജനക്ഷോഭമുണ്ടാക്കുന്നതായ ലാകളൊന്നുംതന്നെ ഉണ്ടാക്കരുതു് എന്നാണ് എന്റെഅഭിപ്രായം.

മിസ്റ്റർ താണുപിള്ള മുൻസിപ്പാലിറ്റികളിൽ എങ്ങിനെ പ്രവർത്തിച്ചുവരുന്നു എന്ന് ചോദിച്ചു. ഞാനും ഒരു മുനിസിപ്പൽപ്രസിഡൻറാണ്. ദേഹത്തിന് സുഖക്കേടുള്ള യാതൊരു മൃഗത്തിനെയും കൊല്ലാൻ പാടില്ല എന്ന് ബൈലാ ഉണ്ട്. കൊല്ലേണ്ട മൃഗങ്ങളെ മുനിസിപ്പൽ ആഫീസിൽ കൊണ്ടുവന്നു സാനിട്ടറിഇൻസ്പെക്ടർ പരിശോധിച്ചു രോഗമില്ലെങ്കിൽ മുദ്രവച്ചുകൊടുക്കുന്നുണ്ട്. എല്ലാമുനിസിപ്പാലിറ്റികളിലും അങ്ങിനെ നടക്കുന്നു എന്നാണ് എന്റെ വിശ്വാസം. ഞാൻ പ്രസിഡൻറായിരിക്കുന്നമുനിസിപ്പാലിറ്റിയിൽഇങ്ങനെയാണുചെയ്തുവരുന്നതു്.

MR. A. THANU PILLAI (*Trivandrum*): രോഗമില്ലാത്ത പശുക്കളെ കൊല്ലുന്നില്ലെ?

MR. RAMA VARMA RAJA (*Edavagai*): രോഗമില്ലാത്തവയ്ക്കു മാത്രമെ മുദ്ര പതിച്ചുകൊടുക്കുകയൊള്ളു. പ്രസവിക്കാത്ത പശുക്കളെകൊണ്ടുവരുന്നുണ്ടു്. അല്ലാതെ വളർന്നുവരുന്നതും പാലുതരുന്നതുമായ പശുക്കളെ കൊണ്ടുവരുന്നില്ല. ചിലപ്പോൾ ഗർഭമുള്ള പശുക്കളെകൊന്നു എന്നു ഹർജിവരികയും അതിനെപ്പറ്റി കേസെടുക്കുകയും ചെയ്തിട്ടുണ്ട്. പെരുനാൾവരുന്നസമയത്തു ഇതിനുരുചിക്കുടുതൽഉള്ളതുപോലെതോന്നുന്നുണ്ട്.

MR. A. THANU PILLAI (*Trivandrum*): ഗർഭമുള്ള പശുക്കളെ കൊല്ലാൻ പാടില്ല എന്ന് രൂൾസുണ്ടൊ?

MR. RAMA VARMA RAJA (*Edavagai*): ഇല്ല.

MR. K. KUNJU KRISHNA PILLAI (*Quilon*): ഗർഭമുള്ളപശുവിനെ മോഷ്ടിച്ചുകൊണ്ടുപോയി കൊന്നുകളഞ്ഞുഎന്ന് ഹർജി വന്നതുകൊണ്ടാണൊ കേസെടുത്തതു്?

MR. RAMA VARMA RAJA (*Edavagai*): ഗർഭമുള്ളവയെ ദേഹസുഖമില്ലാത്തക്രൂട്ടത്തിലാണ് ഗണിച്ചുവരുന്നതു്. അവയെ അറക്കാൻ അനുവാദം കൊടുക്കയില്ല. അനുവാദംകൂടാതെകൊന്നു എന്നാണ ഹർജി. ഗർഭമുള്ളതിനെ സുഖക്കേടിന്റെകൂട്ടത്തിൽ ഗണിച്ചിരിക്കുകയാണ്.

MR. A. THANU PILLAI (*Trivandrum*) : കഠോരഗർഭമുള്ളതിനെ എങ്ങനെയാണ് വിചാരിക്കുന്നതു്?

MR. RAMA VARMA RAJA (*Edavagai*): കഠോരമെന്നും അല്ലാത്തതെന്നും മറ്റും തരംതിരിച്ചിട്ടില്ല. ഗർഭലക്ഷണം പൂത്തിയായതിനെ സുഖക്കേടു് എന്നുള്ള കാരണത്താൽ കൊല്ലാൻ അനുവദിക്കുന്നില്ല.

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MR. A. THANU PILLAI (*Trivandrum*) : പശുക്കളെ കൊല്ലാൻ അനുവദിക്കുന്നുണ്ടെങ്കിലും നല്ലപശുക്കളെ കൊല്ലുന്നില്ല എന്നാണൊ മെമ്പർ അഭിപ്രായപ്പെടുന്നത്?

MR. RAMA VARMA RAJA (*Edavagai*): മച്ചിപശുക്കളെമാത്രമെ കൊല്ലാൻ അനുവദിക്കാറൊള്ളു.

MR. A. S. DAMODARAN ASAN (*Mavelikara cum Karthikapalli*): സുഖമില്ലാത്ത പശുക്കളെ കൊന്നുകൂടാ എന്നുപറയുന്നതിന് കാരണമെന്താണ്?

MR. RAMA VARMA RAJA (*Edavagai*): രോഗമുള്ള പശുക്കളെ കൊന്നതിന്നാൽ രോഗം പിടിക്കുമെന്നുള്ളതുതന്നെ.

MR. A. THANU PILLAI (*Trivandrum*) ; രോഗമുള്ള പശുക്കളെ തിന്നുന്നതിനായി കൊന്നുകൂടാഎന്ന മാത്രമെയുള്ളോ?

MR. RAMA VARMA RAJA (*Edavagai*): അതെ,അതിനെ മറ്റുവിധത്തിൽ ഉപയോഗപ്പെടുത്തുന്നുമില്ല.

MR. K. KRISHNAN NAYAR (*Pattanamtitta*) : രോഗമുണ്ടൊ ഇല്ലയൊ എന്നു പരിശോധിച്ചിട്ടാണൊ കൊല്ലുന്നത്?

MR. RAMA VARMA RAJA (*Edavagai*): അതെ, ഞങ്ങൾ അതിനെ പരിശോധിച്ചു മുദ്രവച്ചു കൊടുത്തതിനു ശേഷമെ കൊല്ലുന്നൊള്ളു.

MR. K. KRISHNAN NAYAR (*Pattanamtitta*) : Much has already been said *against* my resolution. But I am not convinced of the arguments advanced against it. Therefore, I press the resolution to a division.

DEPUTY PRESIDENT: The resolution before the House is—

"This Council recommends to the Government that the killing of cows in the State be prohibited."

The resolution was put to the vote and lost.

MR. K. KRISHNAN NAYAR (*Pattanamtitta*) : I demand a poll, Sir.

A poll was taken and the House divided as follows :—

AYES—15.

1	Mr. S. Chattanatha Karayalar	9	Mr. K. P. Madhavan Pillai
2	,, A. S. Damodaran Asan	10	,, M. P. Madhavan Pillai
3	,, K. Gopalakrishna Pillai	11	,, M. Mahomed Mustapha
4	,, Joseph Kunju	12	,, K. Narayanaperumal Nadar
5	,, K. Krishnan Nayar	13	,, A. Narayana Pillai
6	,, E. V. Krishna Pillai	14	,, R. S. Subrahmanya Pillai
7	,, N. K. Krishna Pillai	15	,, N. A. Sundaram Pillai
8	,, S. Krishna Pillai		

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NOES—23.

1	Mr.	K. P. Abraham	13	Mr.	C. O. Madhavan
2	,,	L. A. Bishop	14	,,	E. G. McAlpine
3	,,	R. Dhanukoti Pillai	15	,,	R. Nilakanta Pillai
4	,,	K. George	16	,,	N. K. Padmanabha Pillai
5	,,	M. Govindan	17	,,	Kayalam Parameswaran Pillai
6	,,	N. John Joseph	18	Dr.	K. Raman Tampi
7	,,	K.I. Kocheeppan Mappillai	19	Mr.	Rama Varma Raja
8	,,	K. P. Kochukora Tarakan	20	,,	S. C. H. Robinson
9	,,	A. Kumara Pillai	21	,,	R. Vaidyalingom Pillai
10		Rao Sahib Dr. N. Kunjan Pillai	22	,,	P. Visvanatha Aiyar
11	Mr.	K. Kunjukrishna Pillai	23	,,	J. S. Westerdale
12	,,	L. A. Lampard			

NEUTRALS—4.

1	Mrs.	Anna Chandi	3	Mr.	P. S. Mahomed
2	Mr.	K. Madhavan Pillai	4	,,	A. Thanu Pillai

The resolution was declared lost.

RESOLUTION RE RESTRICTION AGAINST CHILD MARRIAGE

MR. RAMA VARMA RAJA (*Eduvagai*).

"This Council recommends to the Government that early steps be taken to bring the provisions of the child marriage restriction Act, known as the Sarda Act recently passed by British Indian Legislature into operation in this State."

ഈ റസല്യൂഷൻ അവതരിപ്പിക്കുന്നതിന് മുമ്പ് എനിക്ക് അതിനെപ്പറ്റി രണ്ട് വാക്ക് പറയാനുണ്ട്. ഈ കൗൺസിലിൽ ഇതുപോലെ ഒരു ബിൽകൊണ്ട്വന്നു പാസ്സാക്കുന്നതിനുള്ള അധികാരം ഉണ്ടായിരിക്കെ ഇങ്ങിനെയുള്ള ഒരു റസല്യൂഷൻ കൊണ്ടുവരേണ്ട ആവശ്യമെന്താണെന്ന് എന്റെ സ്നേഹിതന്മാരിൽ പലരും എന്നോട് ചോദിച്ചു. അതിനെപ്പറ്റി ഒരുവാക്ക് പറയേണ്ടതുണ്ട്. സാധാരണയായി സോഷ്യൽ ലജിസ്ലേഷന് വേണ്ടി ഏതെങ്കിലും ഒരുബിൽ നാൺ അഫിഷ്യൽ സൈഡിൽനിന്നും കൊണ്ടുവന്നാൽ ഗവണ്മെന്റിൽനിന്നും അതിനെ തടയുകയാണ് പതിവ്. ഉദാഹരണമായി ക്ഷത്രിയബിൽ ഇവിടെ അവതരിപ്പിക്കുന്നതിനായി ഞാനും മിസ്റ്റർ എൽ. അർ. രാജരാജവർമ്മതമ്പുരാനും കൂടി മൂന്നുവർഷം നിരന്തരമായി പരിശ്രമിച്ചിട്ടും ബില്ല് അവതരിപ്പിക്കാൻ സാധിക്കാതെവന്നു. പിന്നെ ഭാഗ്യവശാൽ ചിലകാര്യങ്ങളൊക്കെ ഒത്തുവന്നുചേർന്നതിനാൽ മാത്രമാണ് ഒരു ബില്ല് അവതരിപ്പിക്കാൻസാധിച്ചിട്ടുള്ളൂത്. അങ്ങനെ ചിലസൗകര്യങ്ങളും ഉണ്ടാകാതിരുന്നു എങ്കിൽ ഞങ്ങൾക്ക് ക്ഷത്രിയബിൽ കൊണ്ടുവരാൻ സാധിക്കുകയില്ലായിരുന്നു. ആ ഭയം കൊണ്ടുതന്നെയാണ് ഒരു ബില്ലായിക്കൊണ്ടുവരു

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